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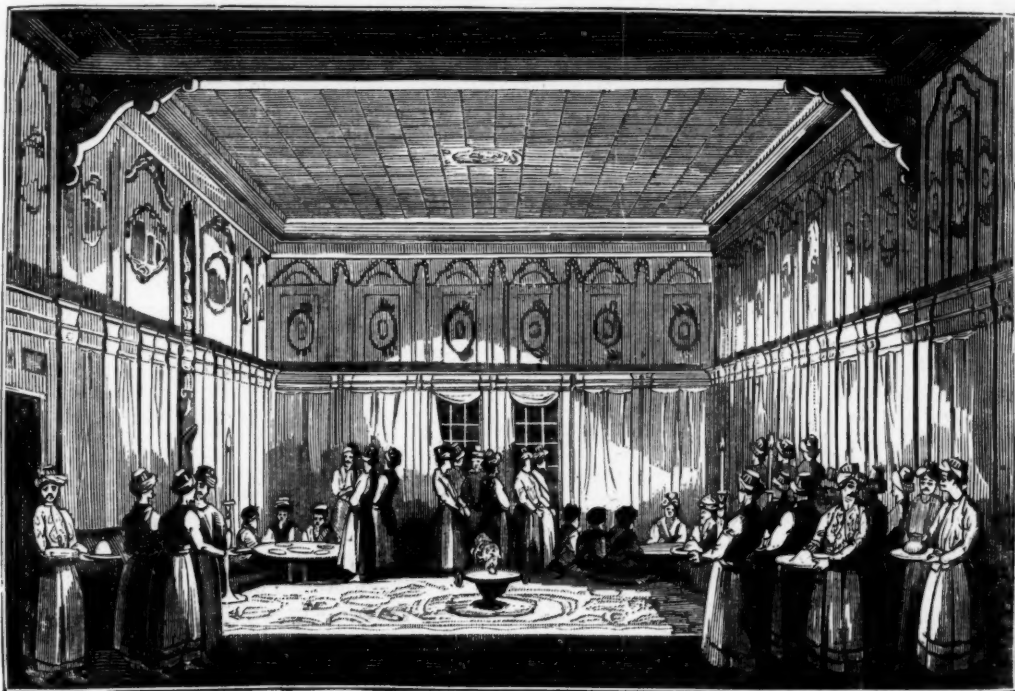
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UNDER THE DIRECTION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION
APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

MANNERS AND CUSTOMS OF THE TURKS. No. II.



THE GRAND VIZIER ENTERTAINING THE OFFICERS OF STATE ON THE THIRD NIGHT OF THE RAMAZAN.

THE FAST OF RAMAZAN, OR THE TURKISH LENT.

THE *Sawm'ur-Ramazan*, or Fast of the Ramazan, is one of the most famous rites which are celebrated in the religion of the Turks; the keeping of it is a canonical obligation, and, indeed, one of the five fundamental points on which Islamism rests,—the others being the acknowledgment of one God and his prophet Mohammed; the offering up of prayer at stated periods; the bestowing of alms; and the performance, if possible, of the pilgrimage to Mecca.

The term *Ramazan* is the name of the eighth Turkish month,—a period of strict fasting, which may be called the Mohammedan Lent, and which is followed by the festival of the *Bairam*.

The beginning of this fast is coincident with the beginning of the new month; and as the Turkish year is lunar, the beginning of the new month is determined by the beginning of the new moon, or rather by its first appearance in the heavens, because the science of the Turkish astronomers has not yet led them to calculate the exact time when the moon is in conjunction (to use our technical expression), but merely to observe its first appearance afterwards. The importance of fixing with precision the exact time when the Ramazan is to commence, renders it necessary that the first appearance of the new moon which marks its month, should be carefully observed; and grave and rigorous precautions are taken to secure an early and correct observation. The task,

indeed, is one which occupies the attention of the magistrates in the different cities of the empire, and even of the ministers themselves in the capital; there the Muezzins take their station on the minarets of the most elevated mosques, and often pass the whole night in watching the precise moment of the moon's appearance.

Generally speaking, the testimony of two competent witnesses is necessary to constitute a legal proof of the new moon's actual appearance; that testimony, however, is decisive, and at the expiration of the appointed term of thirty days from the period of the observation, the fast may be broken, and the festival of the *Bairam* commenced.

If the weather be cloudy at the expected time, and thus prevent the moon from being generally seen, the testimony of one single witness, without distinction of sex or condition, who has been fortunate enough to discover it, may be received as evidence of the appearance; but then it is received not as a legal proof, but simply as an information. In this case, the fast can not be broken as in the former, at the expiration of the thirty days; it must be continued till the appearance of the next moon (of the succeeding month *Schewal*) shall announce with certainty that the time for celebrating the *Bairam* has arrived, and, therefore, the period of the fast has terminated. If the appearance of this second new moon takes place before the thirty days have expired,—for instance, at the end of

twenty-seven, twenty-eight, or twenty-nine days of fasting, the Ramazan is still considered at an end, and the deficiency, of one, two, or three days, as the case may be, is made up by a *Sawm'ul-aza*, or "fast of satisfaction," at some other period of the year, according to the pleasure of the individual.

If it should happen that the cloudiness of the weather altogether prevents any observation of the appearance of the new moon, then the Ramazan is commenced at the nearest period which can be substituted for the true time, that is to say, on the thirtieth day of the preceding month, Shaban, as it is called. A rectification is effected as soon as possible, and the Mussulman then finds out how many days of fasting he is in debt, and has still to perform at a future period; or how many he has already spent in exercises of supererogation. If, while the weather is cloudy, some individual should happen to perceive the new moon, but his testimony to that effect should be rejected by the magistrate, still he himself is bound, from the period of his observation, to begin his own fast; and in case of his failure so to do, he is obliged to perform a fast of satisfaction afterwards.

We are assured that there is no fast in the religion of any people more rigorous in its ordinances than the Turkish Ramazan. To the temper of the stanch Mohammedan, it is depicted as trying in the extreme. During the whole month for which it lasts, so long as the sun lingers above the horizon, he is not permitted to refresh himself with the least morsel of food, the least drop of liquor,—or, what is the most grievous privation of all,—the least whiff of tobacco; and the very strict devotee will not even indulge in the simple pleasure which may be derived from the smelling of sweet-scented flowers. The exceptions to the rigour of this rule are carefully limited; to none is a dispensation allowed, except to children, nurses, invalids, the aged, and those who may be travelling. Of course, the case of necessity is provided for; and the man who is near dying from hunger, is not expected to sacrifice his life to his fast. All, however, save the children, who enjoy this exemption, are still bound to some act in the way of a substitute: from the aged an almsgiving is required, and from the rest a future "fast of satisfaction," which, if the Moslem neglects it till the day of his death, he must then supply by a liberal donation. The traveller must never avail himself of his exemption on the first day of his journey, nor unless he is pressed so to do, on any other; and the invalid (except in some specified cases) must have had three fits of fever upon him, or be pronounced by a Mohammedan physician to be in such a condition that his malady will be aggravated, or his recovery retarded, by the observance of the fast.

Under these trying circumstances, the only resource of the Moslem is in his beads; for every Turk in a decent condition of life, carries with him a complete rosary, generally made of date-stones from the holy neighbourhood of Mecca. If he be young and careless, he contents himself with simply counting them, or moving them backwards and forwards; if he be old and devout, he accompanies the operation with the repetition of the "ninety-nine attributes" which the Mohammedan doctors have assigned to the Almighty. Hours together does he pass in this occupation, and in contemplating the slow-moving hand of his time-piece, eager for the moment when the luminary of the world shall release him from his abstinence, by withdrawing its irksome orb from his sight.

There are times when the observation of this fast is a much more severe infliction than at others; for as the years of the Mohammedans are lunar, the

period which is assigned for this penance must gradually pass through all the seasons of our solar year. It might appear sufficiently disagreeable when it falls in the Winter; but "its unwelcome intrusion seems absolutely invented for the destruction of the Moslem species," when the procession of the lunar months brings it round to the longest of the hot days of Summer. "It is then," to quote a modern writer, "that the Christian, rising after a plenteous meal, if he has common prudence, avoids all intercourse whatever with the fasting Turk, whose stomach, void of everything but sourness and bile, grumbles over each chance-medley of the sort as over malice prepense, rises in anger at the supposed insult, and vents its acrimony in bitter invectives." All travellers agree in representing the condition of the true Mohammedan, during this period of privation, as one wretched in the extreme; not a smile enlivens his countenance, not a pleasant look escapes him. "He is dead to all the world," as an American traveller remarks, "except his own appetites, and to the lively dancing, eating, drinking, ranting, roaring Greeks, whom he would most willingly see impaled alive, as a punishment for their presumption in being happy in his presence while he is miserable."

It is said that the rich and the great contrive to soften the rigours of this fast by spending the night in pleasure, and sleeping or sitting in listless idleness during the greater part of the day; yet even these look very wretched, fixed on their divans or at their doors, without their favourite pipe in their mouths, and with no occupation but the listless fingering of the beads. It is on the class of artisans and workmen, those living by the labour of their hands, that it bears with its full weight, especially when it happens to fall in Summer; then these poor men must continue the whole day at work, perhaps exposed to the heat of the sun in their burning climate, without permitting themselves even a glass of water.

"I have seen the boatmen of Constantinople," says Mr. Turner, "lay on their oars almost fainting under the suffering; but I never saw, never met with any one who affirmed to have seen, an instance in which they yielded to the temptation of violating the fast." Mr. Carne, who happened to arrive in Constantinople during the Ramazan, gives us an illustration of the same point, from his personal experience. "After casting anchor at Buyukdere," he says, "the captain procured a boat to carry us back to Constantinople. One Turkish rower only had to pull against a strong wind for some miles; it was most laborious work for him, though well paid: it was the fast of the Ramazan; and the poor fellow pointed to his stomach very expressively, to signify that he had eaten nothing all the day."

Yet, rigorous as may be the penance of this fast, we are told that it is supported with the joy "which religious zeal and enthusiasm ordinarily inspire;" business is followed with the same activity as in the rest of the year (which, in truth, is not very great), and none but the weak or effeminate exhibit any symptoms either real or affected (for here, too, a little affectation is sometimes fashionable), of bodily or mental languor. The true Mohammedan is, indeed, more scrupulous on the strict observance of the Ramazan than on any other point of his religious practice; and well may he be so; for a voluntary transgression stamps the guilty author as an infidel, an apostate, worthy of the last punishment. The testimony of two competent witnesses is sufficient for his condemnation, without hope of pardon; and with this fate in prospect before their eyes, few or none dare openly revile or disregard this fundamental article of their religion.

Yet the busy tongue of scandal (or perhaps of truth) tells us, that there are Turks who prefer feasting to fasting within the forbidden hours, and who scruple not in the secrecy of solitude, to gratify their stomachs at the expense of their consciences. Such men are to be found in the upper ranks only; for it is among the lower orders of the people, both in Turkey and Persia, that we are to look for the chief support of the Mohammedan religion, and for the really zealous observance of its rites and ordinances, at the present day. The following extract from the pen of a late writer, as well acquainted with the habits of the East as any traveller of his age, will serve as an amusing illustration of this alleged hypocrisy and backsliding:—

"Sometimes a demure Moslem in may be seen looking anxiously round on all sides to ascertain that he is not watched. The moment he thinks himself unobserved, he turns the corner of some of the Christian streets and ascends the infidel hill*. Led on as it were by mere listlessness from one turn to another, he still advances, till chance brings him just opposite a confectioner's or a pastry-cook's shop. From sheer absence of mind he indeed steps in, but he buys nothing. He only from pure curiosity examines the various eatables laid out on the counter. He handles, he weighs them, he asks their names, their price, and their ingredients. 'What is this? What do you call that? Where does that other come from? What huge raisins these are!' Thus discoursing to while away time, he, by little and little, reaches the inner extremity of the shop; and finding himself at the entrance of the recess in which, by mere accident, happens to have been set out—as if in readiness for some expected visitor—a choice collection of all that can recruit an exhausted stomach, he enters it from mere thoughtlessness, and without the least intention. Without the least intention also, the pastry-cook, the moment he sees his customer sink into the dainty closet, turns upon him the key of the door, and slips it into his pocket. Perhaps he even goes out on a message, and half an hour or so elapses ere he remembers his unaccountable act of forgetfulness. He however at last recollects his prisoner, who all the while would have made a furious outcry, but has abstained, lest he should be unjustly suspected of having gone in for the purpose of tasting the forbidden fruits. The Greek unlocks the door with every expression of apology and regret; the Turk walks out in high dudgeon, severely rebukes the vender of cakes, and returns home weaker with inanition than ever. But when the pastry-cook looks into his recess, to put things in order, he finds, by a wonderful piece of magic, the pies condensed into piastres, and the sugar-plums into sequins."

But whatever may be the strictness or the sincerity with which this fast is kept during the appointed term of the day, there is no question as to the anxiety which all entertain to reach the end of it, and to hear the welcome announcement of the sun's departure.

There are some who pass the greater part of the nights of the Ramazan in prayer; and it is for these that the mosques are left open and splendidly illuminated both within and without. But the mass of the people spend the time in feasting and recreation. On their account the coffee-houses and cook-shops are allowed to remain open all night. In private houses, an entertainment, called *Iftar*, follows close upon the proclamation of sunset; and another repast takes place the next morning, about half an hour before sunrise, which is named *Imsak*, because it forms a preparation for the renewal of the fast. The nights of the Rama-

* On which stands Pera, the quarter of the Franks, or Europeans.

zan are also the season in which the grand vizier is accustomed to entertain the different officers of the state,—to give his "ministerial dinners," as we should say; these are regulated with the nicest attention to etiquette, beginning, on the third night of the month, with the ministers and great officers of the Porte, and continuing till the twenty-fifth in the order determined by ancient usage, according to the rank of the parties invited. There is no feasting on the first night of the month, because as the civil day of the Mohammedans begins with the setting of the sun, that night is not preceded by any period of fasting, neither is there any on the second.

The contrast between the days and nights of the Turkish Ramazan cannot fail to be highly amusing to the stranger. Mr. M'Farlane has depicted it vividly in his description of the scene which the town of Bergamo (the ancient Pergamos) in Asia Minor, presented at that season, in the year 1828. "The Turkish quarter of the town," he says, "was very dull in the day-time; half the shops were shut up,—few but the poorer Turks were abroad, or if you met an effendi, he seemed gloomy and unsociable. No sooner, however, had the evening-gun fired, than the scene became gay and animated. The bazaars were lighted up, the cook-shops thrown open, the coffee-houses crowded, pipes lit, and something like good-humour revived. Strapping fellows were seen stalking from the *kibahjis* with their smoking dinner; from better houses issued savoury odours of roasting and frying; everywhere you saw signs that the Moslems were indemnifying themselves for the fast of the day with the feast of the night. At a later hour after the repast, the coffee-houses and the bazaars were well filled: some groups gathered round an itinerant tale-teller, on benches in the open air, all smoking their chibouks, or indulging in the rarer delight of a *Narghile*" (water-pipe).

It is during the nights of the Ramazan, that these *Meddahs*, or story-tellers, meet with the greatest encouragement; the grave Turks then condescend to relax from their dignity, and indulge in hearty bursts of laughter and applause.

Our engraving is a scene from the first of the grand vizier's "ministerial dinners," or that which he gives on the third night of the Ramazan to the chief ministers and officers of the Porte, namely, the Kehaya Bey, the Reis Effendi, and the Tschavousch-Baschy, the three secretaries of state, and the two Tezkeredjys, or masters of requests. The repast takes place in a very famous apartment called the *Arz-odassy*, or Hall of Audience, where the guests are seated round a circular table placed at one angle of the sofa. There is a second table in the other angle, at which are seated three ministers of inferior rank, a sort of under-secretaries. To all these guests, according to their rank, presents of watches, gold boxes, furs, and even jewels, are made by the officers of the vizier in the name of their master.

It is interesting to notice how some minds seem almost to create themselves, springing up under every disadvantage, and working their solitary but irresistible way through a thousand obstacles. Nature seems to delight in disappointing the assiduities of art, with which it would rear dulness to maturity; and to glory in the vigour and luxuriance of her chance productions. She scatters the seeds of genius to the winds, and though some may perish among the stony places of the world, and some may be choked by the thorns and brambles of early adversity, yet others will now and then strike root even in the clefts of the rock, struggle bravely up into sunshine, and spread over their sterile birth-place all the beauties of vegetation.—WASHINGTON IRVING.

THE TONGUE OF THE CHAMÆLEON.

IN Vol. III., p. 72, we gave a short description of the Chamæleon; we now present a detailed account of the structure of the Tongue of this singular reptile, for the substance of which we are indebted to a paper in the *Transactions of the Irish Society*, by John Houlston, Esq. Our engravings represent the tongue in a state of rest, and when engaged in securing a fly. The manner in which the taking its prey is effected is thus described.

"When a fly so maimed as not to be able to escape, but still sufficiently vigorous to move its legs and wings, was so placed that its fluttering might attract the Chamæleon's attention, the animal advanced slowly until within tongue's reach of it, then steadying itself like a pointer, sometimes stretching out its tail, sometimes fixing it against an adjacent body, and directing both eyes steadfastly on the prey, it slowly opened its mouth, and suddenly darted forth its tongue, which, advancing in a straight line, seldom failed of striking with its glutinous cupped extremity the object aimed at*. But even when the point happened to err, the prey did not always escape, sometimes adhering to the sides of the tongue. The tongue thus laden then retired into the mouth, but somewhat more tardily than in its advance. When projected, the tongue acquired a thickness equal to the largest swan-quill, and a length not less sometimes than six or seven inches. Its consistence I attempted on one occasion to ascertain, by catching it between my fingers, when it imparted the feel of an elastic body, yielding slightly when pressed on, and springing back instantly to its former state as soon as the pressure was removed. The experiment only caused a short delay in its progress, but neither altered its form or course, nor unfastened the prey from its extremity.

"The tongue is probably the sole agent of the Chamæleon in obtaining its food. Flies have often rested on its body, and though it has looked wistfully at them, it had no means of taking them. I have frequently observed them on its very lips, without any attempt being made to seize them. Even when placed before it, if not sufficiently distant to afford room for the necessary evolution of the tongue, the Chamæleon was under the necessity of retiring for the purpose."

If the fly happened to be on a flat surface, so placed as to oblige the creature to direct its tongue perpendicularly against the surface, the cupped extremity would adhere for a short time, in the same manner as a child's leather sucker does to a stone. But the animal seemed most annoyed when seizing a fly on the sides of its cage, which was made of paper, the down of the paper sticking to the mucus on the tongue. On one occasion, when two Chamæleons attempted, at the same moment, to catch a fly placed between them, their tongues struck against each other, and remained connected for a short time.

As it is natural to expect, in animals natives of warm climates, the presence of heat and sunshine

* The tongue of the Chamæleon is covered with a glutinous liquid, secreted by a gland which is placed near its extremity.

seemed necessary to render them sufficiently active to secure their prey; when cold or sickly they seemed unequal to the effort. When irritated, and the reptile was very subject to anger, its tongue, as well as its skin, gave evidence of the same excitement, and it swelled out prodigiously in the throat.

It was formerly supposed that the Chamæleon's tongue was directed to its prey by the action of a series of muscles; but the dissections of Mr. Houlston show that the cause of its extension is the injection of a quantity of blood into the organ, and not, as in the case of the tongue of a woodpecker, by the direct aid of muscular cords.

The examination of the structure of this creature's tongue is sufficient, at the first glance, to disprove the common error, as to the abstinence of the Chamæleon. This error was not simply confined to uneducated persons, but was believed by philosophers and naturalists. A writer in the *Memoirs of the Royal Academy of Sciences* at Paris, and one who examined many Chamæleons for the purpose of clearing up this point, positively denies that their tongue had any projectile power at all; and he gravely says, that nothing he had observed of the animal could induce him to change his opinion, "that air and the sun's rays are its only nutriment."

THE RESULTS OF TRAVELLING.

If life be short, not so to many of us are its days and its hours. When the blood slumbers in the veins, how often do we wish that the earth would turn faster on its axis, that the sun would rise and set before it does; and to escape from the night of time, how many follies, how many crimes are committed!

Now in travelling we multiply events, and innocently. We set out, as it were, on our adventures, and many are those that occur to us, morning, noon, and night. The day we come to a place which we have long heard and read of,—and in Italy we do so continually,—it is an era in our lives; and from that moment the very name calls up a picture. How delightfully too does the knowledge flow in upon us, and how fast? Would he who sat in a corner of his library, poring over books and maps, learn more, or so much, in the time, as he who, with his eyes and his heart open, is receiving impressions all day long from the things themselves? How accurately do they arrange themselves in our memory;—towns, rivers, mountains! and in what living colours do we recall the dresses, manners, and customs of the people? Our sight—one of the noblest of our senses—"fills the mind with most ideas, converses with its objects at the greatest distance, and continues longest in action without being tired." Our sight is on the alert when we travel, and its exercise is then so delightful, that we forget the profit in the pleasure. Like a river that gathers, that refines as it runs, like a spring that takes its course through some rich vein of mineral, we improve, and imperceptibly,—not in the head only, but also in the heart. Our prejudices leave us, one by one. Seas and mountains are no longer our boundaries. We learn to love, and esteem, and admire beyond them. Our benevolence extends itself with our knowledge. And must we not return better citizens than we went? For the more we become acquainted with the institutions of other countries, the more highly must we value our own.—ROGERS.

A WISE man knows his own ignorance, a fool thinks he knows everything

THE LATE DR. BURTON.

THE growing anxiety with which everything connected with Religion and the Church is regarded at the present moment, and the value which is properly attached to the exertions of those who are labouring to promote her real interests, cannot fail to have directed the attention of her true friends to the loss which has taken place in the early and unexpected death of Dr. Burton.

He was born in that rank of life which of all others is best calculated to produce men, the blessing of their generation and the glory of their country. His father was the younger brother of a gentleman of considerable property in Shropshire, and was himself engaged in business in Shrewsbury.

He was sent to Westminster about 1806, and placed by Dr. Carey (the present bishop of St. Asaph,) rather high in the school. He never passed through the college, and was removed to Christ Church as a commoner in 1812.

At school, the character which he maintained through life was fully developed. There was much of practical sound sense, much of agreeable liveliness, and those invaluable qualities which make the boy at once the favourite and the guide of his contemporaries, which obtain the approbation and confidence of those in authority, and connect by kindly feelings the master with his scholars. In case of any misunderstanding, Edward Burton would have been the boy through whom his schoolfellows would have communicated with the master, and the master would have rejoiced that such an individual had been selected. His school-life was marked by great and successful application; he worked hard and engaged in every plan which was calculated to combine superior objects of pursuit, with the prescribed studies of the place.

His undergraduate life was very similar to that which he had passed at school; he was always much distinguished at his college-examinations, and when he took his degree, in 1815, he obtained a place in both the first Classes. His manner of life was quiet and respectable; the friend of some few studious persons of his own habits, but known to many, and respected by all. He had entered as a commoner, but at the Christmas of 1813, a studentship was accidentally placed at the disposal of the Dean and Censors by the kindness of one of the canons, and Mr. Burton was selected as the man who would do credit to the appointment; and most nobly did he fulfil the expectations of those who nominated him.

After taking his degree he resided for some years in Christ Church, and engaged in the private tuition of a small number of pupils, while he carried on his preparation for orders, but he always guarded against that which must be veiwed as the bane of our English Universities, that the Bachelors of Arts and young Masters are employed in teaching those who are a little younger than themselves, the details of what is necessary for a degree, instead of carrying on such a system of self-improvement as will fit them for a larger field of literary attainments. From this danger Mr. Burton was enabled to keep himself free, from the easy circumstances of his father, and the conviction that in so doing he was paving the way to greater means of usefulness in his future life.

Before he settled down into the character which he peculiarly honoured, and in which he delighted, that of a parochial clergyman, he took advantage of the state of the Continent, and improved himself by visiting many parts of Europe. His first trip in 1816 extended not beyond a short excursion in Holland and a journey to Paris, but the zeal and

activity, the gaiety and good humour which marked all his undertakings, shone forth particularly in those hours of relaxation when he was engaged in the acquisition of knowledge, and the sight of new objects.

Two years after, in 1818, he undertook a much more extensive tour, including Rome, Sicily, and some portions of Germany. A part of this journey was made with a pupil, a brother of Sir R. Peel, but the larger portion with friends whom he joined; and the gratification afforded by his society, is a topic on which all who ever travelled with him delight to dwell. The examination of all that is worth seeing at Rome very fully engaged his attention, and, after his return, he published a *Description of the Antiquities and other Curiosities of Rome*, a work which has been subsequently reprinted.

On his re-establishment in England after his tour, he entered with zeal and activity on the labours of his profession, and became the curate of Tettenhall, in Staffordshire, serving, during a part of the year, a living in Wiltshire, which belonged to the same incumbent, and of which he took the duty in turn with his rector. It was during this period that he laid the solid foundation for that ecclesiastical erudition by which he was subsequently distinguished, and read over all the early Fathers more than once. This gave him a very decided advantage during the remainder of his most valuable life. He could speak with more knowledge and familiarity on these topics than was possessed by those with whom he communicated, and was enabled to enrich all his publications with information and learning, drawn from the original sources.

In 1825 he married Ellen, the daughter of Archdeacon Corbett, and soon after came to reside in Oxford, for the purpose of carrying on his studies and publishing his works. The return of one so loved and respected was hailed by all who had known his worth, and by none more than by his predecessor in the Divinity Chair, Dr. C. Lloyd, afterwards Bishop of Oxford, who named him as his chaplain, when he attained that dignity.

Between these two persons a very close and beneficial intimacy had always existed, and that love which was borne by all who had been under the tuition of Bishop Lloyd, while resident as Tutor of Christ Church, was ripened into a friendship which ceased not till the death of that great promoter of the study of Theology in Oxford. Dr. Lloyd was the first Professor of Divinity in that University who had attempted to teach divinity on that plan, which is the only one by which anything can really be taught. He had carried on the Public Divinity Lectures, at which all candidates for orders are obliged to attend, by means of written compositions read in the hearing of the students, in the same manner as his predecessors, but to this he had added two or three courses of private lectures, in which those who attended were expected to prepare themselves to answer questions taken from some book which they were reading, and on which they were examined by the Professor, and instructed by his observations. This produced a sort of new era in the study of Theology in Oxford, and has created an activity in this department, on which all friends of the Church may beg the blessing of God.

During the period of which we are speaking, Mr. Burton was prevailed on to undertake the office of a public examiner, which he fulfilled with the highest approbation, and by his example and influence assisted in enlarging the method of examination, which must always be in danger of becoming technical and contracted, while it is confined to those whose whole

time is occupied in carrying on the education of the place. He likewise filled the office of public preacher, and delivered many of those discourses which have been subsequently printed among his academical sermons.

In 1826 he published his work on the Antenicene Fathers, in which he selected all those portions of their writings which bear on the question of the Trinity, gave them, in a literal translation, with the original text in the same page, and appended such observations as the nature of the quotation seemed to require. This is an invaluable work, and an unanswerable testimony of the faith of the primitive Church on this most important article. During the next year he edited Bishop Bull's works, a task of great labour, for he verified all the quotations, and corrected a vast number of errors which had crept into former editions.

In 1829 he gave his course of Bampton Lectures, "An Inquiry into the Heresies of the Apostolic Age," on which, above all his other literary productions, his fame as a divine must be founded. But it is hardly necessary to dwell on the learning of Dr. Burton; few men in our day have surpassed him in this particular; and, considering his age, and the general turn of his numerous acquirements, few men have brought a larger stock of real professional knowledge to promote the cause of Christianity; but all his labours, as an author, were directed to the promotion of Christian learning; he felt, and knew, with every real friend of our holy religion, that sound Christian learning is peculiarly wanted among a nation of well-informed believers, and he directed his exertions as a professor to the promotion of this object. To this we owe his *History of the first Three Centuries*, and all the subsequent exertions of his most useful life.

In 1829 it pleased Almighty God to take off, by a death equally unexpected and equally deplored, the predecessor under whom he had been acting as chaplain, and with whom there had always existed a most entire intimacy; and on this occasion the chair, for which the feelings and the judgment of the University had long pointed him out, was at once most handsomely offered him by the Duke of Wellington. His energies were now directed to the work to which he had been called. He felt that the religious tone of the rising generation of churchmen must, in a great measure, depend, under God, on himself; and he was anxious that learning and Christian zeal should combine in rendering the clergy useful to their country.

He carried on the Private Divinity Lectures on the plan which had been commenced by his predecessor, and published the *History of the Three First Centuries*, in order to aid his pupils in the acquisition of sound and early ecclesiastical history. His life was a very laborious one; too laborious, perhaps, if we merely view it with human eyes, for his exertions have probably shortened his days; but God seeth differently, and the example of every man whose labours have contributed to hasten his own death, will, probably, excite many more to follow his laborious steps. His constitution was never strong; he had, however, generally enjoyed pretty good health till towards the two or three last years of his life, but a growing weakness in the lungs was gradually destroying him, and his immediate death was probably hastened by a little want of care.

The termination of his life was quite unexpected, though those who knew him intimately must have long entertained fears about him. It must have been unexpected even to himself, for he had visited

Oxford, and transacted business there within a week of his decease; indeed, within ten days of that period he had done the whole duty at Ewelme, when he ought to have been in bed. His end was accompanied with much of fever, attending the inflammation on the chest, but his patience and serenity were most extraordinary throughout. Once, and once only, was he the least ruffled, and then only to complain for a moment of the suffocating sensation as almost beyond endurance. On the Sunday before his death, he told his wife that his end was near, and gave directions about his funeral, and various matters; after this he said extremely little; his last articulate words were to the effect that "he felt his faith firm."

The funeral was, according to his direction, strictly private, but exhibited a very touching scene. The church and churchyard were crowded with parishioners in deep and silent sorrow. His parish, Ewelme, in Oxfordshire, was his enjoyment; he had laid out a very large sum in beautifying the interior of the church; he had fitted up the parochial school, and had done more for the benefit of his parish in every way than most men are able to accomplish, whose undivided attention can be devoted to their parochial duties alone. Indeed, this feature in his character contributed peculiarly, in combination with his other qualities, to render his labours as a Divinity Professor singularly valuable. He was not merely the learned divine, but the learned teacher leading his pupils to apply their theology to the practical purposes of the Christian ministry. His personal example proved to the young candidate for orders whose whole heart and soul were devoted to the duties in which he was about to engage, that learning would not merely give a lustre to his acquirements, but contribute to guide him in the paths of spiritual usefulness. He taught the learned student, by the same most convincing of arguments, that a zealous attention to the sacred duties of his profession would sanctify his previous acquirements to the service of his Redeemer. He combined in a very striking degree the parish-priest with the professor of Theology, and showed that the duties of the one were not only compatible with those of the other, but that they aided and mutually increased the value of each other. He was a blessing to the University, and a blessing to his parish. In him the character of a well-informed and agreeable gentleman was heightened by that of the pious Christian, and all his talents were directed to lead others into the same path of usefulness in which his own steps had trodden; he saw the value of learning, and he tried to induce others to study with the same zeal as had rendered him so conspicuous in his professional acquirements. He felt the value of Christianity and he tried to lead others to the same waters of salvation in which he had so copiously and freely participated, which were his joy in his day of worldly prosperity, and his firm support when the hour of dissolution approached. His death at the present moment may be esteemed a national calamity; but the same power which raised him up, may raise up others to supply the exigencies of the Church, and the example of such a man may be rendered the effective means of exciting many another to follow in his steps. And the merciful God who hath deprived us of one to whom we had looked as a master in Israel, may perform the work which our ignorance had assigned him, and show us that His strength is perfected by our weakness.

To smell a turf of fresh earth is wholesome for the body; no less are the thoughts of mortality cordial to the soul. Earth thou art, to earth thou shalt return.—FULLER.

COBALT.

COBALT is a semi-metal of gray colour, with a shade of red, and, of course, goes through many preparations before it is brought to the state in which we see it. Cobalt is found in several parts of Europe, but most plentifully in the south of France and in Saxony. This substance is also found in some parts of our own country, particularly the Mendip Hills in Somersetshire, and a mine near Penzance, in Cornwall. Cobalt is also found in Stirlingshire.

I remember to have read that the name of this metal, which implies an evil being, (*Kobold*, in German, is goblin,) was given it on account of the vapour of arsenic with which the ore is combined, issuing from it, and making the miners believe they are tormented by evil spirits. It was once customary in Germany to introduce in the Church Service a prayer that God would preserve miners and their works from cobalts and spirits. The working of the Cobalt ores in Germany is considered so injurious, on account of the arsenic combined with them, that the work is often performed by criminals, who have deserved the punishment of death. A celebrated Swedish chemist, named Brant, in the year 1733, discovered Cobalt as a metal. After the ore has been pounded in mills, sifted through brass-wire sieves, and undergone many other preparations to free it from impurities, it is found very valuable in the colouring of porcelain, in painting, and for other purposes.

The most permanent blue colours known, are cobalt and ultramarine. They were generally used by the old painters for the sky, and for blue draperies; and it has been observed, that those parts, in old pictures, have been much more durable than others.

ULTRAMARINE.

ULTRAMARINE is manufactured from the mineral called *Lapis-lazuli*, *Azure-stone*, or *Lazulite*. The mineral is of an azure blue colour in various shades, and generally accompanied with white or clouded spots. It is opaque, and in some parts is sufficiently hard to strike fire with steel.

Lapis-lazuli is principally brought from Persia, Natolia, and China; it is also found in Siberia and Tartary, and it has been discovered in Germany, and among the ruins of Rome. Some years ago, this stone was much used for rings, and various ornamental parts of dress, as it will take a very high polish. It was also cut into ornamental vases and snuff-boxes, and before the French revolution it was imported into that country from the Persian Gulf, for the inlaying of decorated altars. For the making of ultramarine, those pieces of *Lapis-lazuli* are selected which contain the greatest proportion of blue substance. These are burned or calcined, reduced to a fine powder, made into a paste with wax, linseed oil, and different resinous matters, and afterwards separated by washing. The powder that is left in this operation, which requires much time and great attention to perform, is ultramarine.—*Cressingham Rectory.*

AN EAGLE'S NEST.

SOME of the larger birds of prey, particularly when they have their young to provide for, are in the habit of collecting an over-abundance of provisions on the high rocks where their nests are situated. A curious account of one of these Eagle nest-larders is related by a gentleman who was visiting at a friend's house in Scotland, near which he went to see a nest, which, for several summers, two Eagles had occupied; it was upon a rock, or a hill. There was a stone within

a few yards of it, about six feet long, and nearly as broad, and upon this stone almost constantly, but always when they had young, the gentleman and his servants found a number of grouse, partridges, hares, rabbits, ducks, snipes, ptarmigans, rats, mice, &c., and sometimes kids, fawns, and lambs. When the young Eagles were able to hop the length of this stone, to which there was a narrow road hanging over a dreadful precipice, the Eagles, he learned, often brought hares and rabbits alive, and placing them before their young, taught them to kill and tear them to pieces, as a cat brings live mice to her kittens, and teaches them to kill them. Sometimes, it seems, hares, rabbits, rats, &c., not being sufficiently weakened by wounds, got off from the young ones, while they were amusing themselves with them; and one day a rabbit escaped into a hole, where the old Eagle could not find it. The parent bird, another day, brought to her young ones the cub of a fox, which, after it had fought well, and desperately bitten the young ones, attempted to make its escape up the hill, and would, in all probability, have accomplished it, had not the shepherd, who was watching the motion of the Eagles, with a view to shoot them, which they do with bullets (Swan-shot not being able to penetrate their feathers), prevented it.

As the Eagles kept what might be called such an excellent store-house, whenever visitors came unexpectedly, the owner said that he was in the frequent habit of sending his servants to see what his neighbours the birds had to spare; and that they scarcely ever returned without some dainty dishes for his table, game of all kinds being rather the better than the worse for being kept a certain time. When the gentleman or his servants carried off things from the shelf or table near the nest (for it was a work of great hazard to approach the nest itself), the Eagles lost no time in bringing another supply; but when they did not take them away, the old ones loitered about, and were very inactive, amusing themselves with their young, till the stock of food had nearly come to an end.

While the hen Eagle was hatching, the table or shelf on the rock was generally kept well furnished for her use; and when she was in that state, or the Eaglets very young, the male bird generally tore a wing from the fowls for her, or a leg from the animals captured. These Eagles, as is generally the case with birds that are not gregarious, that is, which do not live together, or assemble in flocks, were faithful to each other, and would not permit even their young after they had grown up to build a nest, or live near them, but drove them off to a considerable distance. This gentleman did not learn whether these Eagles were in the habit of sparing lambs, kids, &c., in their own immediate neighbourhood, which it has been said they do in some places. Thus, in the Shiant Islands, a cluster of wild and retired rocks, situated amongst the Hebrides, or Western Islands of Scotland, the natives assert that the Eagles, which are, or rather were, very numerous there, particularly in the breeding season, scrupulously abstained from providing their young ones with animals belonging to the island in which they had taken up their abode, invariably transporting them from neighbouring islands, often some miles distant. Their mode of catching the mountain deer, was by pouncing down and fixing their talons between the poor animals' horns, flapping at the same time with their powerful wings, which so terrified the deer, that they lost all command over themselves, and setting off at full speed, usually tumbled down some rock, where they were either killed, or so disabled, as to become an easy prey to the Eagles.

THE USEFUL ARTS. No. XXVI.

ANIMALS OF THE CHASE, *continued*

ALTHOUGH the Elephant has been employed in a domesticated state from the remotest antiquity, yet, unlike other animals reclaimed by man, it does not breed in captivity, or at least not in sufficient numbers to balance the mortality among those employed; accordingly, the capture of the wild elephant is a constant pursuit in the East, especially in the Island of Ceylon.

The method of capturing troops of Elephants has already been described. (See Vol. VI., p. 114.)

In Africa this noble animal is not at all employed for domestic purposes; on that continent he is hunted and destroyed principally for the sake of his tusks. In Abyssinia Elephants are chased by two men, named *Agageers*; one manages the horse on which they are both mounted, while the other carries a short sword, part of the blade of which is covered with whipcord, to admit of its being held in the hand. These men, having selected an Elephant from the herd, or having met a single one, attract his attention, and by riding up to him excite his anger, and provoke him to pursue them; the horseman then wheels about as he is riding from the enraged Elephant, and allows his companion to slip down just behind the creature, whom he houghs with the sword, and thus disables it; the rider immediately returns and takes up the swordsman, and they are ready for a new attack. It occasionally happens that the Elephant overtakes the hunters, and seizing them and the horse in his trunk, throws the party to the ground, and tramples them to death; or if the dismounted *Agageer* fail in gaining the saddle again, and the tendon of the Elephant's heel has not been completely severed, he is sometimes overtaken by the creature and instantly killed*.

If man wish to reap where he has sowed, it is absolutely necessary to extirpate the wild Elephants, or at least to drive them from the country; for the industry and expectation of a whole year may be frustrated in a single night, by the invasion of the cultivated fields by a troop of these animals. In Southern Africa, in the more remote districts, the Elephants multiply and thrive so fast, that herds of from two to three thousand are sometimes seen at once on the banks of the rivers. The progress of such hosts through the large and intricate forests is marked by a devastation of the trees, that give a landed proprietor very unpleasant anticipations of the havoc one would make if it intruded into his corn-fields or rice-grounds. Accordingly, the first efforts of a new settlement, in countries

* See *Saturday Magazine*, Vol. III., p. 91, for an account of an Elephant Hunt.

where the Elephant is indigenous, are directed to this object, and Elephants are now rarely found in the immediate neighbourhood of European settlements long established.

Cape Town is become the principal mart for ivory; thither the professional hunters bring it from great distances in the interior. So numerous are the animals, that a party of three or four will sometimes kill five or six hundred in a year. The musket is now the only weapon employed, and in the hands of a good marksman, a single shot will sometimes disable an Elephant, but usually it requires many balls to bring him down, and then he must be despatched by spears, unless, which is too commonly the case, he is left to perish by hunger, till the hunters return to take away the tusks; for an Elephant, when fallen, cannot recover himself, owing to his unwieldy bulk and comparatively short limbs.

We have already mentioned that the love of the chase has been in all ages and countries indulged in under the pretence of extirpating animals prejudicial to man. The consequence is, that in all densely peopled countries, the larger kinds have been reduced in their numbers, so as no longer to be formidable, or are gradually being driven beyond the space occupied by increasing population.

The Tiger in the East, and the Lion in Africa, however, still maintain their ground, though the constant warfare waged against them threatens, at no very distant period, to make the species rare, if not to extinguish it.

It is of course obvious that every mode of destruction is had recourse to, where the object is simply to get rid of the animal. Shooting with a rifle is the most certain, and the annexed engraving will give a good idea of the manner in which the Tiger is killed in Hindostan by the natives of those parts infested by this creature.

The existence of a Tiger in the neighbourhood being manifested by the loss of cattle, if not by the death of some unfortunate native herdsman, the animal's haunt is ascertained, and the carcass of a deer or bullock placed at the foot of a tree in some adjacent open spot: a platform is put up among the branches, on which the hunter takes his stand, provided with one or more muskets, waiting the approach of the Tiger, which towards evening is sufficiently indicated by the successive retirement from the scene of all the minor beasts of prey attracted by the bait. As the object of his watch approaches with the cautious stealthy pace peculiar to all the tribe, the man is enabled to take a deliberate aim, and the brute generally falls by the first or second shot.

Captain Mundy in his *Pencil Sketches* (from which work, on this as on other occasions, we borrow both our figure and our account) gives numerous spirited accounts of Tiger-hunting, to which we refer our readers.



SHOOTING A TIGER FROM A PLATFORM.